

THE  
DANGER  
OF POPERY:

OR,  
A SERMON PREACHED  
at a Visitation at *Ashford* in  
*Kent*, vpon 2. *Thess.* 2. 12.

*Wherein the marks of Antichristianisme*  
and signes of truth are opened and applied,  
and the Question of the sauing and dam-  
ning of thos. that follow *Antichrist* is ex-  
plained by the Scriptures.

By ROBERT ABBOTT, Preacher of the  
Word of God at *Cranebrooke* in *Kent*.

APOC. 14. 10.

*The same shall drinke of the wine of the wrath of God.*

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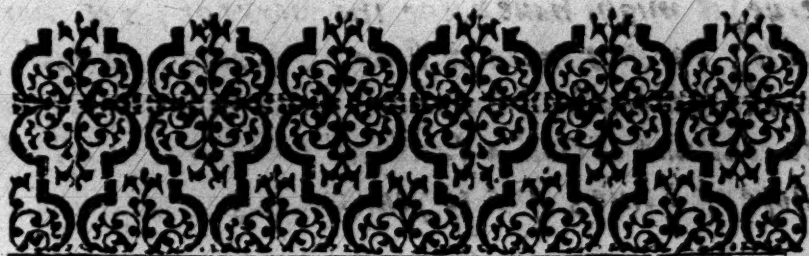
LONDON,

Printed by I. L. for Philemon Stephens, and Christopher  
Adredith, and are to be sold at the Golden Lyon  
in *Pauls Church-yard*. 1625.

DAINGER







TO THE REVEREND  
and Right VVorshipfull Doctor  
KINGSLEY, *Archdeacon of*  
CANTERBURY my louing friend; ROBERT  
ABBOTT wisheth all increases of faith-  
fulnesse in Gods Church heere, and  
glory hereafter through Iesus  
CHRIST.

Right Worshipfull and Reuerend,

**V**hat you thankfully and louing-  
ly accepted when it was prea-  
ched, commeth, you see, in  
another forme; craving a se-  
cond view. Though what I  
intended could not all be spo-  
ken in the allotted time, yet  
may it all be seene. If you thinke it may be usefull  
in this secure age for any of the Cleargy vnder you,  
your countenancing of it may incourage others to  
reade it. I doubt nothing of your loue either to  
mee, or mine, much lesse to the common good. This  
poore Sermon with (I hope) be found to ayme at  
good, because at God, and against Antichrist. It is  
A 2 true,

## The Epistle Dedicatorie.

*true, it might haue beene the worke of farre more  
able, but not more willing. Therefore as such a  
worke it is tendred vnto you, from him who desires  
to continue to God a faithfull souldier against the  
Pope of Rome, and to your worship*

**A poore friend and fellow-helper in  
the worke of Christ Iesus,**

**ROBERT ABBOT.**





The danger of Popery, or a Ser-  
mon preached vpon 2. *Thess.* 2. 12.

*That all they might be damned, which be-  
leened not the truth, but had pleasure in  
vnrighcoufnesse.*



**T**H E Wise-man, who (as *Salomon* saith) hath his eyes in his head, may easily perceiue that in these words there is a fearefull danger, when they say (that all they might bee damned): and a full description of those which are in danger, when they say, they are such who belecue not the truth but had pleasure in vnrighcoufnesse. Concerning which it is impossible that either we should be profitable learners or speakers except we take a short veiw of the whole chapter without which we cannot aptly vnderstand this present text.

In the chapter therefore you may conceiue with mee two points: first, a doctrine; and secondly an vse. The doctrine concernes *Antichrist*; and commeth in thus. There were seducers (as it seemes) in the Primitiue Church, who would haue perswaded the Christians that the

The chapter  
analyled.

1. Pet. 3. 4.

Verse 1.

Verse 2.

Verse 3.

i. i. i. i. i. i. i.  
Rom. 10. 20.

L. Tim. 4. 1.

Verse 4.

day of iudgement was at hand. And hence afterwards grew that Atheisticall question in *Peter*, where is the promise of his comming? Now to prevent the danger of them, the Apostle giues an admonition, forced vpon their hearts with a graue and powerfull charge, that they would not be troubled with such a suggestion vpon what pretence soeuer. For what he saith, he giues a double reason: the first drawne from the effect of that conceit; it would deceiue them: and the second, from the proper reasons of that effect; which are those things which must happen before Christs comming to iudgement; and these are two. The first is that Apostasie or leauing our standing, and by faith we stand: and the Apostle expounds it when he saith, that in the latter times some shall depart from the faith. The second is the reuelation of *Antichrist*: and so comes in the doctrine concerning him. Which doctrine is first propounded, and secondly amplified. It is propounded both by setting downe what he shall be, and what he shall doe. In respect of his estate naturall he shall be a Man: in respect of his estate sinfull and cursed, he shall be a man of sinne, the sonne of perdition. Now, for what he shall doe both by opposition and ambition, the text saith, that he shall oppose and exalt himselfe, as you may see.

Secondly the Apostle doth amplify this doctrine, both by the corrupting causes of *Antichrist*, and by his furtherances and meanes of aduancement, as also by the persons who shall  
giue



giue him intertainment. As for the corrupting causes they are three: first the persons, to who hee should haue binne knowne, that is, the *Thes-salonians*, who remembred not what *Paul* had taught them concerning him. Secondly the person which hindered his Reuelation, that is, hee which with-helde, to wit, the *Romane* Emperor, who did decline as the Roman Papacy crept vp. Thirdly, the person hindering his progresse that is, the Lord, who shall consume him with the spirit of his mouth and abolish him with the brightness of his comming. Now for the meanes of *Antichrists* aduancement, the Apostle sets them downe to bee these too (which wee find to bee true in our owne experience when wee looke vpon the aduancement of Popery) to wit, signes and lying wonders in forged miracles, and deceaueablenes of vnrighteousnes in gilded lies. Lastly, touching the persons who shall giue *Antichrist* intertainment; they are described, by their condition, they are (saith the text) in a perishing estate; by the causes of it, namely, their owne sin (they receiued not the loue of the truth) & gods iudgment (who therefore sent them strong delusion); and lastly, they are descibed by the Issue of all, that is, damnation, in this verse which is propounded vnto you. So that this followes vpon those miserable *Antichristians*, to be damned.

*Antichrist* is reuealed, God fights against him, men willingly slighr the truth, the Diuell fights for him, men beleue lies and follow him, and God damnes them. This is the Summe.

Ler

Verf. 5.  
Verf. 6, 7.  
Ætas An-  
tichristi nas-  
centis sub Be-  
nifacio 3, ex-  
ultantis sub  
Adriano 7.  
regnantis  
sub Hildebran-  
do, trium-  
phantis in Le-  
one 10. Crak-  
defens. con.  
Spal. cap. 4.  
pag. 21. v.  
8.  
Verf. 9.  
Verf. 10.

Verf. 1, 2.

The Summe  
of the chap-  
ter concer-  
ning *Anti-  
christ*.

Tunc tua  
res agitur, &c.

Let not the following vse bee hungred after till the proper place of it. For the present, thinke with your selues that euery man is apt to harken after others danger : and therefore if we heare of robbery or murther ye inquire who it was? Seing then that in these works ye hear of danger, of killing of bodies and soules, and robbing them of god and happinesse, diligently attend to two things :

1. The persons in danger, they who belecue not the truth but haue pleasure in vnrighteousnesse.
2. The danger of the persons, that all they might be damned.

The order of the Apostle is ( I know ) by this meanes inuerted ; yet this I take to be the most proper & naturall way of handling, first to know a thing before we know the adiunct of it, first to know a man before wee can know his danger.

I  
The persons  
in danger,

Touching the person if you aske me who are these miserable *Antichristians*? I answer from the text.

Doct.

They are such as belecue not the truth but haue pleasure in vnrighteousnesse.

They are described here by Infidelity in respect of the word of God; and by euil beleife in respect of the word of *Antichrist*. Which descriptiō that you may conceiue, consider the foure tearms of it. First, what is meant by the truth : secondly, what by not beleeuing the truth : thirdly, what is meant by vnrighteousnesse : fourthly, what by taking pleasure in vnrighteousnesse. By truth  
you



you must vnderstand the doctrine of the Gospel contained in the Scriptures. Thus Christ expounds it, sanctifie them with thy truth, thy word is truth; which word is so called in three respects. First in respect of the vndeceivable nature of it. All other doctrines are either false, or may be vaine, or fruitlesse. They are false if they oppose the religion of the Scriptures. They may be vaine, whether they be naturall or ciuill, if they doe possesse vs, and captiuat or peruert our vnderstanding: for these haue their places if they doe prepare vs for higher employments, and doe not imprison vs from God and his more sauing truth. Secondly, the word is truth in respect of the employment which God hath giuen it in the Church to be a rule and square of all sauing truth. As *Moses* must build according to the patterne, so must we lay the ground of all sauing and wholesome truth according to the Scriptures.

Therefore when Christ meant to destroy by degrees and to deface the deformities of *Antichrist*, he giues *Iohn*, as a tipe of the Ministry of the Gospel, the little booke to eate which is the word of God. Hee gaue him not the great Popish volumes of decretals, which, together with the spirit of prophesie in the Popes owne breasts doe make vp the word of *Antichrist*, but the little volume of the holy Scripture which maketh vp most fully the word of the Lambe.

Lastly, it is called truth in regard of the worke of it: because it doth confound error and worke sinceritie in iudgement, heart, tongue, affections; and the whole conuersation of those, who without pre-

B

iudice,

Ioh. 17. 17.

Modò præparent ac non detineant ingenium.

Heb. 8. 1.

Apoc. 10. 8, 9.

Acts. 7. 51.  
Acts. 28. 23.  
24.  
Acts. 2. 47.

iudice, doe cleave vnto it. For though some thorough the iust iudgement of God, are giuen ouer to the blindnesse of their minds, and rebellion of their wills, and so doe not submit vnto the word, as those who resisted the holy Ghost, yet so many as are ordained vnto life and shall be saued, are by this meanes at some times or other reclaimed from their false courses and added to the Church.

2  
1. Thes. 2. 10.

Ioh. 1. 12.

Thus you see what is meant by the truth; now if you aske mee what is meant by not beleeuing the truth? I answere, the not receiuing of it into our heads and hearts. For that which he called before the not receiuing the loue of the truth that they might be saued, heere he calleth, not beleeuing the truth. Besides the power of beleeuing, is called a receiuing by *Iohn*, when he saith, that as many as receiued him to them he gaue a right to be the sons of God, euen to them that beleue in his name. The contrary to this not beleeuing is expresse by three significant phrases, namely, *sealing, grafting, hiding*. *Esay* saith, *Seale vp the Law among my Disciples*.

Esa. 8. 15.

Iam 1. 21.

Psal. 119. 11.

Luk. 2. 19. 51.

The fowles pecke the wheate in the stony ground, but that which is sealed vp is not easily come by to be stolne away. *James* saith, receiue with meeknesse the word which is graffed in you. As the graft is receiued of the stocke into one body; so the word must bee incorporated into vs; and not to bee separated from vs but to our ruine. The Psalmist saith that I haue hid thy promise in my heart, that I might not sinne against thee. As blessed *Mary* kept the sayings of Iesus Christ in her heart: so *Dauid* kept the promises of God by faith. When the truth

is



is not thus sealed vp and hid in our hearts by being taken into our nature, that we may liue and die with it, but the smoake of the bottomlesse pit is suffered to darken our soules: then are wee said not to beleue the truth.

Apo. 9. 2.

But what now is meant by vnrighteousnesse in this place? Nothing but falshood. For as sinne in generall is taken for false doctrine, as when Christ saith, which of you can rebuke mee of sinne? as we see by the opposition there, but if I say the truth why doe ye not beleue mee? so vnrighteousnesse in particular in this place, as we see by the opposition here, not beleeuing the truth, but hauing pleasure in vnrighteousnesse. And falshood may be called vnrighteousnes, both because it carryeth vs from the rule of righteousness which should informe our vnderstanding and reforme our hearts and whole conuersation that we might haue an accepted righteousness: as also because it is a fearefull cause of vnrighteousnesse. The Romans abusing the law of Nature, and turning the truth of God into a lye, were giuen vp in their hearts, vnto lusts, vncleanesse: and other Gentiles as well as they, hauing their cogitations darkened, and hearts hardened for want of sauing truth, gaue themselves vnto wantonnesse, to worke all vncleannesse with greedinesse.

Quod efficit tale illud ipsū est magis tale

Ro. 1. 24, 25.

Eph. 4. 18, 19

Thus you vnderstand vnrighteousnesse, one thing more will cleere all, and that is, what may be meant by taking pleasure in it?

I answered, the giuing of our hearts to the pleasing enticements of *Antichrist*, as effeminate persons giue themselves to the pleasing enticements of harlots.

4

Apoc. 13. 14.

Apoc. 13.  
16, 17.

Apoc. 17. 2.

Apoc 18. 3.

Who are *Antichristians*.

Use 1.

For there are three sorts of the followers of *Antichrist*: Some that are simply seduced, such are they who are said to dwell on the earth, that is, in the visible state and condition of the Church, who were deceiued by the signes and great wonders of the beast. Some that are by feare and torture compelled, such are those small and great, rich and poore, bond and free, whom he made to receiue his marke, or else they should neither buy nor sell. Some also there are that are carnally minded, who liue in pleasure with the whoore of Babel; such as are said to commit fornication with her, and to be drunke with the wine of her fornications, and to waxe rich with the aboundance of her pleasures. Of these doth the holy Apostle speake in this place.

Thus haue I (as God hath inabled mee) opened vnto you the words of the Apostle; by which you may perceiue that the text driues at the description of *Antichristians*, and telleth vs that they are such as receiue not with high estimation and reuerence the word of the Lambe but make a religion and take delight in the word of the beast.

Now of this description we may make a double vse. First for instruction, and secondly, for exhortation. First, it teacheth vs that they are most properly *Antichristians*, who take delight in the whooredomes and idolatrie of the Church of Rome, and of this they carry a double brande.

First, their slighting of the word of God in the Scriptures (as most of vs know). For as the Pope doth vnyoke himselfe from it by the spirit of Prophesie, as he is that *Caiphas*; by the spirit of interpretation,



pretation, as he is the Church; by the spirit of infallibilitie as he is Christs Vicar; by pretended tradition as hee is the Churches Treasurer; and by the power of dispensation as he is that lawlesse person: so his followers from him doe disgrace and discountenance the Scriptures that they may walke in darknesse without controule: Are we not daily acquainted with their pleading against the Scriptures, & with their deriding of vs for our cōstant appeales vnto it? Hence is it that they fill thēselues with much durt to cast in our faces for the Scriptures sake.

First, they tel vs that all heretikes run vnto the Scriptures. As the Scribes and Pharises & other Iewes against Christ: So *Ebion, Corinthus, Menander, Arius* & heretikes of all times. We answer, that it is true that heretikes do take this course & that for three causes.

First, because their consciences haue tolde them that there hath beene some diuine thing in them aboue all writings whatsoever: and therefore they thought that if they could shelter their conceits vnder the wings of the Scripture they were safe.

Secondly, because they see that all the members of the Church, whom the deuill doth seeke principally to annoy, doe loue and make them their teacher, comforter, and counseller; which they will more willingly heare then all the world. Heretickes therefore being willing to propagate their errors will corrupt such friends as are most deare to the parties whom they would haue to imbrace them.

Thirdly, because they haue beene thus farre acquainted with the doctrine of the Church, that they know it maketh the Scriptures a spirituall iudge pro-

2. Thess. 2. 8.

Pseudo-scriptu: a late Popish booke so called.

*Ob.*

*Sol.*  
Why heretikes appeale to the Scriptures.

1

2

Psal. 119.

nouncing vnder God as from liuing oracles, what is necessary to be held and practised in all fundamentall matters of faith and obedience. For these reasons (I say) haue heretickes runne vnto the Scriptures: yet for all that as Christ obiected Scripture in truth against the Scribes, Pharises, and deuill who obiected it against him in hypocrisie: euen so must we.

What though mine enemy say that he hath part in mine inheritance, and that this and this peece of land is his, shall I therefore begger my selfe and resign it ouer vnto his spoile? shall I not rather search out my euidences and cleere the truth of my right and the falshood of his claime by those meanes which the kingdome where I dwell will afford? what though a Bastard say that he hath right of inheritance to my land: shall I therefore renounce all my owne birth-right?

So though all the enemies of faith and bastards in the Church, shall claime a right in our inheritance and portion of the Scriptures shall we therefore forsake all our liuelyhood & comfort in them? shall wee not rather labour by the benefit of those gifts which God hath giuen, (not to the Pope and his adherents) but to the true Church of God, to wit, the gift of interpretation, tongues, wisdom, knowledge, prayer, and the like, to cleere the impostures of falshood and the glory of truth?

*Ob.*

*Sol.*

Yea but meane while (you will say) that the fancies and errors of wicked persons are not sufficiently condemned in the Scriptures. Bee not too rash. Is not diuelish temptation sufficiently condemned in the Scriptures because the Diuell doth tempt



tempt Christ from the Scriptures abused: vniust or vncharitable Suites are sufficiently condemned by Law though wrangling persons will still pretend law to maintain them: so are all Heresies sufficiently condēned in Scriptures though Heretickes seeke to maintaine them by Scriptures abused.

You will say, how then is it that they are not conuincd by them? I answer two things: first, the Scripture is sufficient to conuince, (without which it cannot make perfect) else *Christ* would not haue vsed it to that end; neither would the Pharisees nor Sadducees, nor the Diuel be put to silence by that meanes. Secondly, many thousands haue binne conuincd by it to the rectifying of their iudgments. And if some are obstinate shall wee say that it is not in the Scriptures power to conuince? Noe; rather tis Gods iustice to punish their obstinacy and to giue them ouer to perishing as those that resist the truth.

You will say how can the Scripture conuince them when it is not their Iudge? I answere: It is their Law to rule & guide their actions; therefore it is their Iudge: for Iudges are but ministers of the law.

It is the law which doth iudge of claymes, titles, inheritances, trespasses, and the like; and the Iudges doe not make the iudgement of the Law but pronounce it: And so the Ministry of Gods Church and people doth but pronounce the iudgment of the Scripture.

And if sometimes it doth pronounce amisse

(as

*Ob.*

*Sol.*

2. Tim. 3. 17.

Math. 12. 3.

Math. 22.

Math. 4.

Act. 7. 51.

*Ob.*

*Sol.*

1. Cor. 13,  
12.

2  
Papists be-  
lieue lies.

τὸ ψεύδω.

Ioh. 10.

Pia fraudes :  
pia mendacia

Rob. Coc. cen.  
quorundam  
script. et mul-  
ti alij.

(as it may do though it take neuer so good heed to the word of God, in those things which are not necessarily beleiued vnto saluation) it is not because the scripture doth not exactly iudge, but because wee know in part and are not perfectly inlightned, and so may misse of the right meaning in some things; as the best Iudges in some cases may misse the right meaning of the law.

Thus haue I shewed you in some few particulars how the Papists sleight the truth (and yet in vaine) to pull vpon themselues the first badge of *Antichristians*.

The second is their delighting in that Lie of *Antichrist* which is heere called Vnrightheousnes. *Antichrist* is that great Theife who cometh not in by the doore into the folde: looke therefore as a theife puts out the candle that so beeing deceiued he may deceiue others; so doth *Antichrist* put out the light of the scriptures (so much as he can) that his wretched lies & seducements may the more easily be settled vpon himselfe with his followers. All false religions are lies, but there is no religion in the world (that I know) which makes lying a part of their religion but that of *Rome*. They haue their *Æquiuocation*, their godly deceites and lyes; such as are made and told for the aduancement of religion, and to stirre vp deuotion. Hence doe they belie their aduersaries both in their liues, doctrine, & deaths; as we know in *Luther*, *Caluine*, *Beza*, *bishop King*, & others. Hence do they counterfeit false Fathers, and purge the true ones to make



make them speake as they please. Hence do they thrust thousand of lies vpon the poore people, as the historic of *Loreto*, where we read of Pope *Julius*, hauing performed his deuotion in our Ladies Chappels, by hir protection was preserued from a Cannon-shot which beat down his Consistory where he was & yet hurt not his Fatherhood: and of the *Dalmatian Priest* (that man of true simplicity and great deuotion) who hauing his bowels plucked out of his body by the cruel Turkes, because he would not abiure Christ, tooke his guts in his hand (if any will beleuee it) and so went a iourney of many dayes to *Loreto*, and there was cured. They haue also their Legends both in Latine & English, and other Languages, which haue binne and are of dayly vse to abuse the credulous people. There we reade of the power of *S. Patricks Prayer*, which made a sheepe bleate in the mans belly that had stole it. There wee read of the noble knight who could learn no other lesson than these two words *Aue Maria*; but to make amends, hee did retaine them with so great deuotion that when hee was dead and buried, a Lilly sprung out of his rounge, euery leaf whereof had *Aue Maria* stamped vpon it with golden letters, to the amazement of the beholders. I might tell you of a certaine heretick who was conuerted to the faith by seeing *S. Anthonies Horse* worship the Hoste, that is, the bread in the Sacrament: and of *S. Francis* his Lambe which vsed to goe to the Masse & kneele downe to the eleuation: and of a little child

Hist. of Lor  
lib. 2. cap. 22

Chap. 18.

*Legenda au de  
S. Pair. pa. 37*

Vbi supra de  
Annunciat.  
pag. 38.

See Beards  
tract. from  
the Rom. Rel.  
D. Featly his  
append. to  
Fish.net pag.  
30. 31 32.  
An old post.  
Manuscrip.

I. Cor. 13.  
12.

2  
Papists be-  
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Piz fraudes :  
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C

child

Hist. of Lor  
lib. 2. cap. 12

Chap. 18.

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Ample de: l.  
of Christ.  
doct chap. 6.  
p. 124.

Tria igno-  
rantia: prin-  
cipia: Inter  
Philosophos,  
contra negan-  
tem princi-  
pia: inter me-  
dicos, virtus  
specifica: In-  
ter theologos  
ecclesia ca-  
tholica. Sr.  
Walt. Rayl.  
Preface.

Apoc. 18. 4.

Vse 2.

child that did start out of the Sacrament when one did cut it, of an euill minde; which after a goodly procession entered into the forme againe and so was deuoutly receiued of the pœnitent offender. I could fill you with such Romish lies to make you loath againe: all which the poor people, being seduced, do suck in vnder the pretence of the spirit of infallibillity. for *Bellarmino* tells vs that the Church of *Rome* is the holy Church and the Spouse of God, and hath the holy Ghost for her Master; and therefore there is no danger that shee should be deceiued, or that shee should doe or teach others to doe any thing that were against the Commandements of God. Vnder this pretence, what superstitious seducements shall not be swallowed downe without examination? If, as the Philosopher cryeth out to those that would dispute, it is a Principle: so if the Papist can but alledge his Catholike Church, it is sufficient to dampe all doubts, and to worke entertainment to all lyes, be they neuer so palpable and notorious.

Let them goe (my brethren) with these two badges of Antichristians, to wit, their sleighting *the Truth of the Lambe*, and their *beleewing the word of the Beast*: Let vs pittie and pray for them, that so many as are of the number of his sealed ones, might be pulled out of these miserable snares, and goe out of Babylon, *that they be not partaker of her sinnes, and so of her plagues.*

But as for vs, let vs (in the second place) be exhorted to entertaine and embrace the Truth, that



that wee may prooue our selues not to be Antichristians. It is the Truth alone, in which the sufficiencie of our Soules is communicated vnto vs.

The ancient Christians perceiuing that worldly men did place their sufficiencie in their wealth (to signifie, that that sufficiencie which commeth to vs by our riches, commeth not from them, but through Christ) stamped vpon their Coyne a Cloud with this voice or Motto, *This is my beloved Sonne in whom I am highly delighted*: So wee may stampe Christ vpon Truth, as being that wherein wee haue fellowship with him who is our plentiful redemption, and the sufficiencie of our bodies and soules by Truth.

But you will say, how may we be assured that our religion is the truth, that so we may receiue it to the comfort of our soules? I answer; there are three things which may settle a quiet and humble spirit.

First, The foundation and ground-worke of our religion is that doctrine wholly and entirely which was preached by the Apostles, as sufficient to conuert men to the faith and to make them fit to receiue the Sacrament of Baptisme. Compare the Articles of our religion with the Sermons and Apologies of *Peter*, and *Paul* and the rest of Gods seruants. If it be so that their doctrine was sufficient to conuert Iewes and Gentiles and to bring them into covenant with God; and our doctrine be wholly & entirely one with theirs, why should any that haue not the spirit

Math. 3. 17.

*Quest.*  
*How wee*  
*may know*  
*our religion*  
*to be the*  
*truth.*

I

Aa. 2.  
Aa. 1.  
Aas 7.  
Aas 10.  
Aa. 13 &c.

2.

Pet. Geisteranus in actis  
Synod. Dor.  
pag. 281.

Ioh. 17. 21,  
22, 23.

Eph. 4 11, 12.

of contention and contradiction doubt that our religion is not the truth?

Secondly, our religion agreeth with the very nature of true religion which must be, an holy art of living well. There is no article of true religion which driues not at this. Though that foolish hereticke in the Synod of *Dort* could not see how the doctrine of three in one could further godlinesse, yet Christ teacheth that even that abstract article doth it: for when he prayeth to his Father, that as *Hee and his Father are one*, so they may be *one in them*, doth he not teach, that the Vnitie in Trinitie doth further our vnitie in our selues and the mysticall body? Now if true religion be tryed by this generall nature of it wee shall finde two things. First, that Popery (which is a religion whereby Christ is professed to bee the Lambe of God that taketh away the sinnes of the world, and men are baptized into the name of Christ, but he is applyed by the false meanes of merit, penall satisfactions, masses and indulgences, and we are made one in his body by a false and vsurping Prince in stead of Apostles, Prophets, Euangelists, Pastours, and Teachers) this Popery, I say, is not the art of living well. For first it hides the rule of living well, that is, the certaine will of God in the Scriptures by ouerclouding them with vncertaine tradition. Secondly, it carrieth vs away from God to the creatures as Hee-saints, Shee-saints, Maskes, Images, thorough which it is great difficultie to peirce to God by their muddy distinctions. Thirdly, it keeps



keepe their followers blinde so as they know not what they doe in their Latine seruice: and their faith is better defined by ignorance then knowledge. Fourthly, it giues libertie to many sinnes, as ignorance whereby they are made strangers from the life of God, Incest, fornication, periury, rebellion and what not, seeing they haue those who are subiect to the like passions, who, as Iudges, of sinnes committed after Baptisme, can appoint penances satisfactory to God and pronounce absolute absolutions. Secondly, though Popery be not an Art of liuing well, yet our religion (whereby Christ is honoured by resting in him alone for saluation, & flying to these meanes of application which he hath appointed as the word, faith, Sacraments of Christ (who alone hath power to set scales to the couenant of grace, and prayer) this religion (I say) wholly aymes at good life. As the truth doth so it aymes at the sanctification of the heart: not onely repressing the outward acts of sin by the contrary exercises of godlinesse and righteousness, as the act of whooredome by continency, the act of drunkennesse by sobrietie, the acts of all sinnes by watchfulnesse, fasting, and prayer and the like: and not onely struggling at the corruptions of the inferiour faculties and brutish powers of the soule: but opposing the very enmity of the minde, ignorance of the vnderstanding, darknesse and varietie of thoughts, stupiditie and fury of conscience, rebellion of willes, and if there be any other disorderlinesse (as there is too much)

Bellar. lib. 1.  
de Iustif. cap.  
7. fides meli-  
us per igno-  
rantia quam  
per notitiam  
definitur.  
Eph. 4. 18.

Bellar. ample  
declar. cap. de  
pæn. pag. 210

Ioh. 17. 17.

either in soule or body, that doth exalt it selfe against God and his most holy and righteous law.

Ob.

Yea, but doe they not cry out that our religion giues liberty to sinne by our doctrine concerning Free-will, Iustification, Merits, assurance of saluation, perseuerance of the Saints, and the like?

Sol.

It is true, they doe so; but it is from false grounds. For though we say that by nature, we haue no free-will to good, yet it is by our owne default, and therefore we haue iust cause to be humbled for it: and we are bound (for reformation) to giue attendance to the word, and to waite (as the poore *Lazars* at the poole of *Bethesda* for the descending of the Angell) that wee ouer-slip not the acceptable time and the houre of saluation. And this wee are able to doe, being a matter of outward discipline, and yet wee doe not. When the Blessing is giuen, wee are with *Esau* hunting; in which respect wee may be iustly left in our sinne. Againe, though wee say that wee are not iustified by our workes, yet they are the necessarie fruits of our sanctification, and the necessarie way to saluation, without which no man *shall see the Lord*. And though we abhorre the thoughts of Merits in the notion of the Church of Rome, yet wee say that wee cannot comfort our hearts without the presence of *Good workes*, for other necessarie vses. And how can the doctrine of assurance of saluation, and perseuerance, lead to sinne, when wee cannot be assured but by holinesse, nor perseuere but in the vse of the holy meanes of saluation?

Heb, 12. 14.

Tit. 3. 14.

Lastly,



Lastly, as our Religion is a Doctrine of Veritie and Pietie, so it giues most sound peace and comfort in the houre of death and day of affliction. There is little or no certaintie or assurance in the principall acts of the Popish Religion, as I shall shew in some particulars.

As first, in resting vpon the Traditions of the Church. Wee are sure that the Scripture is the Word of God: wee haue the testimonie of men, but the testimonie of God is greater; for it is embraced by enemies as well as by friends, and is confirmed by the Miracles of Christ, and his Apostles: but wee cannot be so assured of Traditions.

Secondly, in drie Communion. Wee are sure that Christ ordained two distinct signes, and that God is pleased when wee doe what hee requires: but wee cannot be assured, that God is pleased with halfe Communion (that is, the Popish receiuing of the Bread without the Wine) vnder pretence of Concomitancie; no, though wee were sure that Christ were corporally present: because the Lords Supper is a seale and signe of our crucified Lord, when his bodie and bloud were seuered; as he saith, *This is my bodie which is giuen for you*, and, *This is my bloud which is shed for you*.

Luk. 22. 19,  
20.

Thirdly, in the Popes Monarchicall headship. Wee are sure that Christ is the head of the Church; because it is his office, and hee is of infinite power & influence, yea and present with vs by his diuine power and vertue. But we cannot

Secundum  
esse personale

Ephes. 4. 11.  
12.

not be assured that the Pope is the head of the Church; no not in respect of outward administration and government: because God hath not sanctified one man onely, but many for the gathering of the Saints, and edification of the body of Christ. Though in respect of Christ the government of the Church is Monarchicall, yet in respect of Christs Bishops and Ministers it is Aristocraticall.

4

Psal. 250.

Fourthly, in prayer in a tongue not vnderstood by the people. Wee are sure that it is lawfull to pray in our mother tongue (for euery tongue shall praise the Lord) yea and the Papists will confesse it; for euen they haue some prayers in vulgar tongues, as their Manuel of godly prayers, *Iesus Psalter* and the like. But wee cannot be assured of Gods accepting seruice in an vnknowne tongue: because though God vnderstand it, yet the people cannot with vnderstanding say, *Amen*.

5

1 Cor. 14.

16.

They may  
giue a fainte,  
lazy, hasty,  
and ignorant  
*Amen*.

but not ze-  
lous. Godw.  
Mos. & Aar.  
pag 90, 91.

Ex. 20. 5.

Leuit. 26. 1.

Deut. 4. 15,

19. & 5, 8.

Es. 40.

6

Fistly, In adoration of Images. We are sure that we may worship God without them without offence; because God hath neuer commanded or required such pretended helpes, yea and the Papists doe sometimes pray without them, as in some of their priuate Orisons, and in the time of Lent, when they are couered: But wee cannot be sure that such worship can please God, because the Scripture is so punctuall against them, and they are such snares to tye our deuotions below.

Sixtly, in inuocation of Saints. Wee are sure that



that we may call vpon God, because he hath bid-  
den vs, and hath promised to heare and to helpe  
vs; yea, and the Papists themselues hold this  
lawfull: But wee cannot be assured, that calling  
vpon the Saints pleaseth eyther God, or them,  
or that they doe heare, or can helpe: The like  
wee may say of the Adoration of the Hoste, espe-  
cially because we know not the Priests intention;  
and of many other Articles of their Trent Faith:  
whereof if wee cannot be assured, how can they  
giue vs comfort either in life or death?

Thus you see (in some measure) how you may be  
assured that our religion is the truth. If now you  
will aske me, how then it could possible bee that  
the world could so much be deceaued by Rome.  
I answer: because the smoake of the bottomles  
pit had darkned the Sun and ayre, and the Lambs  
horne were vpon the head of *Antichrist* that  
foule beast. Looketherefore as if a Traytor car-  
ry the colours of a Prince in warre, all the com-  
mon souldiers doe flock vnto him, guard him, &  
fight vnder his Banner, till the Traitor be knowne  
and the Treason be discovered: So the Popes of  
Rome retaining the common principles of faith  
and manners, and professing themselues to bee  
Colour-bearers to Iesus Christ, without which  
they could not so easily haue insinuated them-  
selues into the hearts of the World (their Profes-  
sion giuing good occasion of enquiring after  
them, and cleauing to them); most of the We-  
sterne Christians, whom hee had wrought by  
power and policie, flocked vnto him: but when

D

his

Psal. 50.

Apoc. 9. 2.

Apoc. 13. 11.

Communio  
fidei princi-  
pia. Cypr.

Profectio  
opportunitatem  
fuit inquiren-  
di exordium.

Esa. 64. 5.  
Columba  
Nox, pag 28,  
29, 30.

his pretences were discovered, and they would no longer take his part against Christ, then hee makes a faction and head against vs in the Councell of Trent, and excommunicateth vs (like the Jewes that cast out their brethren and said, *Let the Lord be glorified*) as if it were our fault that we would not drinke his poyson, and not his, who was so vncharitable and trecherous, as to offer it vnto vs who did flye vnto him for shelter. Yet let not this his furious and Antichristian course dismay vs, but let vs in despite of all his power and policie, beleue the truth of the Lambe, and stoppe our eares against the vnrighteousnesse of the Beast; or else let vs hearken to what doth follow to be handled, *That they might all be damned.*

The danger  
of Antichristians,

Heere is the danger of these *Antichristians*. Such as haue poysoned heads reiecting the word of truth, and poysoned harts taking pleasure in falshood, which is manifested two wayes: first by an eager pursuite of the thinges of *Antichrist* without examination, as if they should say, we will be thus; because we will be thus, doating vpon a spirit of infallibilitie: secondly, by a cruell quelling, killing, and sacrificing the opposers with fire and sword, (superstition being naturally cruell) of such (I say) that the Apostle saith

Doct.

*They shall be damned.*

But you will say that the text saith they shall onely bee iudged. The Popish *Rhemists* say so indeede: They would haue the punishment of the



the followers of *Antichrist* be as smal as they can; & I cannot blame them: for it is naturall to euery creature to seek to preserue it selfe, but it will not serue their turne heere: for first, the greatnesse of the sin, which is the contempt of the Gospel, calleth for infinite more than iudging. For if the word spoken by Angels was stedfast, and euery transgression and disobedience receiued a iust recompence of reward, how shall we escape if we neglect so great saluation? Secondly, the greatnes of the iudgement going before shewes that this can be no lesse then damnation: for what else can follow strong delusions which infatuate a man, & are sent in wrath? Thirdly, as the word it self doth signifie to iudge, so to punish & condemne. *Paul* saith, what haue I to doe to iudge them that are without. i. punish by excommunication or otherwise. Againe, whooremongers & adulterers God will iudge, that is punish. So *Christ* saith, though he iudge them not who contemne his Gospel, yet his word shall iudge, that is, condemne them. *Pilate* saith to the Iewes, iudge him according to your owne law, that is, condemne him. So also in many other places as well as in this text, & that according to the iudgment of our English Church which is not to bee slighted.

From hence then (for the clearing of the text) will arise this question; *whether all Papists shal be damned?* I answer; God forbid we should delight to imbrue our heads or hands in the blood of any. The cruelty of their false religion & the mercy of ours is well enough known, as I haue

D 2

shewed

Whether  
Antichristi-  
ans shall on-  
ly be iudged.

Heb. 2. 2. 3.

2 Thess 2. 11  
κρίσει.

1 Cor. 5. 12.

Heb. 13 4.

Ioh. 12. 47.  
48.

In the new  
translation.

Whether all  
Papists shall  
be damned.

In my Ser-  
mon called  
the tryall of  
true religion

In my Ser-  
mon called  
the tryall of  
true religion.

2. Theſſ 2. 4.  
Apoc. 18. 4.

Apoc. 16. 3.

shewed else-where. Therefore we say three things. First that there are common principles in the Church of Rome, which being known, and accompanied with harts willing to be informed in the truth, purposes and indeauours to know and doe a right & holy obedience to what is knowne by those principles so far as they are come, may bring men to saluation. For who doubts but that the Beleife, the ten Commaundements, the Lords Prayer, and the Sacraments doe comprehend all sauing fundamentall points of Faith and practice? These therefore being in the Church of Rome (though with much corruption) vpon the former limitations may affoord grounds of saluation to them to whom God giues power with an honest hart to receiue them. Secondly we say that in the midst of Popery God hath reserved a remnant according to the election of grace, which is called the Temple of God, and Gods people, who by these meanes, haue attained to saluation. Thirdly, we say, that such haue not bin members of the Popish Apostacy (wherein euery liuing thing died) though in the Romane Church: for hauing knowledge of the common principles and being ignorant, or at the least not so fully stated in the pernicious errours of the Popish corruptions, though they haue bin in that Church, yet they haue not beene of it, as many of our forefathers from age to age.

When therefore the holy Ghost saith, that they shall be damned, we must (by the helpe of the same holy Ghost in his word) distinguish of

*Persons,*



*Persons, of doctrines, and of times.*

As for Persons in the Church of Rome, they are of two sorts. First, such as haue the name of the beast and the number of his name, that is, such as are in outward communion with him, who though they are deceiued, yet they may haue docible hearts and mindes willing to learne when our prouident God doth offer opportunitie. Secondly, such as worship the Beast and his Image and receiue his markes, that is, such as are in inward fellowship and mysterie with him, being by wilfulnesse and resolution, as it were, imbowelled in that state: of these the holy Ghost saith, *that they shall drinke of the wine of the wrath of God.*

Secondly, touching doctrine, they are of three sorts, some are the foundation; and this is double, either the foundation of truth, such are all doctrines which haue ground in the word of God; ignorance of much of which may stand with saluation, so that it bee not affected: and they who know most doe not know all: or else the foundation of saluation, such are all doctrines which doe concerne the causes of our saluation, and the necessary meanes of application. It is the ignorance of these which doth breede perishing.

Other doctrines againe are vpon the foundation, as the Apostle speaketh of building on the foundation, *gold, siluer, precious stones, timber, hay, or stubble*, that is, varietie of doctrine which hath beene or is of worth and vse, as these things whereto it is compared. And of this as there

D 3

hath

I  
Persons.

Apoc. 13. 17.

Apoc. 14. 9,  
10.

2.  
Doctrines,  
Fundamentū  
Veritatis  
2. Salutis,  
1. Cor. 3. 12.

1. Cor. 3. 12.

hath beene much (as gold and siluer) in euery age of the Church, so there hath beene much (as hay and stubble), By sophisticall speculations, forged traditions, humane inuentions, and friuolous and fryarly interpretations of the holy Scriptures. Such trash is to be swept away as dung out of the streetes, that it might not defile our Pulpits, but that the glory of the word of God might appeare (if it were possible) as out of the mouth of Iesus Christ or of his Apostles.

Other doctrines lastly are against the foundation, and that not onely of truth but of health also. Such are all those which draw from Iesus Christ and that honour which is due vnto him as the Sauour of his people. Such is the Papall Monarchy which blemishes Christs kingdome; traditiōs as the obiect of faith which blemisheth Christs prophesie; merits, adoration of the crosse and Images, sacrifice of the Masse, Inuocation of the Saints and Angels, and all other idolatrizing points of *Antichrist*, which blemish Christs Priesthood, besides other faults. To take pleasure in and to be giuen ouer obstinately to these things cannot stand with saluation.

Thirdly, touching times they also must haue a double consideration. First, the times before the restoring of the Gospel, when *the holy citie* was trod vnder foote, and the state of the Church was despicable in the eyes of the world: then as God gaue his people lesse, so he required lesse at their hands. Secondly, the times after the restoring of the Gospel. First, the beast appeared, that

<sup>3</sup>  
Times.

Apoc. 11.



that cursed *Antichrist*, in his *Pontificalibus*; then the Lambe stood vp vpon Mount *Syon*, with his sealed ones; then the euerlasting Gospel was preached; and next, when the Gospel is once restored, woe to them that take delight in the *Whore*, for they shall be tormented with fire and brimstone before the holy Angels, and before the Lambe, and the smoake of their torment shall ascend euermore, and they shall haue no rest, day nor night, which worship the Beast and his Image.

Apoc. 13.

Apoc. 14.

Verf. 6.

Verf. 10, 11.

Thus you haue now seene the danger of Poperie, and how hard a matter it is to bring them that follow it, into Christs Fould: How many windings and turnings, and how many distinctions to and fro must be vsed to bring them but into the iudgement of Charitie, concerning Gods looking vpon them for good.

What therefore shall I now say? Let me first lend a word to all in generall; and next, to my brethren of the Ministerie in particular. To all (I say) suffer the word of exhortation, both concerning our selues, and others: Concerning our selues; seeing the followers of *Antichrist* shall be damned, let not our soules enter into their secrets. As the wicked man shall not meddle with the Christians ioy, so let not the good man meddle with the *Antichristians* woe.

Use 1.

I know (my brethren) that this Conceit expressed in these generall tearmes, *Thas a Papist so liuing and so dying may be saved*, hath filled our hearts with worlds of indifferencie: So that as the

Scientia me-  
dia. LeG.  
Prid. pag. 23.  
24. &c.

Apec. 10.

the *Arminians* haue their middle knowledge (as if there could be any cut betwixt a thing and nothing, a being and no being) so haue we had our indifferent conceits either of Protestancy or Popery as the world shall serue and the winde shall turne. Hath their beene so much struing vnto blood in vaine? Haue so many martyrs lost the crownes of their martyrdomes when they haue layed downe their liues at the feete of the Pope and his image rather then to yeeld vnto the Roman abominations? Haue so many glorious *Dauids* fought the battailes of God against that vncircumcised Philistime in vaine? Haue so many *Iohns* and blessed preachers of the Gospel spent their time and strength in eating of the little booke and venting it againe to be as vials vpon the throne of the beast in vaine? No No: godly witnesses haue not writ in vaine; victorious Kings haue not fought in vaine; Constant martyrs haue not dyed in vaine. They haue all strined as for life and death, saluation and damnation. Though saluation may be found in the Church (as I haue said) yet how hardly? If it be an hard matter to finde it any where, as, in truth it is; because the law is against it which, were it not for the Mercy seate *Christ Iesus*, would rise out of the Arke and accuse vs: and because the creatures are against it which are abused by vs and doe call for vengeance: and because euen we our selues are against it in our pronenesse vnto sin and delight in it) then how hard and hard againe is it to find it in the sty of the beast and amongst the



the followers of *Antichrist* where there are so many killing poysons against it! As therefore the Psalmist sung, *Woe is mee that I remaine in Meshech and dwell in the Tents of Kedar*: so may such as lodge with the beast iustly say with griefe of heart. But as for vs that liue out of the smoake of the pit in the shining rayes of the Gospel, let vs at the *Glassie* seeing the song of Moses, and of the Lambe praying Gods power as the Lord God Almighty, and his goodnes as the King of Saints, who hath deliuered vs from the yron furnace, and begun to take vengeance of that man of sinne.

Psal. 120. 5.

Apoc. 14. 2,  
3. 4.

Secondly, concerning others, let vs make the same vse which *Paul* makes in this place, that is, thanke God, when we can prooue by *sanctification of spirit and faith of truth*, whereunto men are called by the Gospel to obtaine the glory of our Lord *Iesus Christ*, that they are the elect of God, & so are not in this perishing estate by the works of *Antichrist*. We are in a naturall bond as digged out of the same pit by descending from *Adam*: we are in a ciuill bond, as beeing members of the same Church and Common-wealth: and we are of the same gracious bond as being members of the same body whereof *Christ Iesus* is the head. All these ought to mooue vs to thanke our God when we see men flocke from *Antichrist* to the assemblies of the Saints, as doves to their windows: and to exhort them to stand fast in that *Christian* course which they haue vndertaken by imbracing the doctrines of the Gospel deliuered

Vse 2.

2. Theff. 2. 13,  
14.

2. Theff. 2. 15.

E

vnto

Ver. 19, 17.

Use 3.

1 Pet. 5. 2, 3, 4.

1 Cor. 14. 3.

vnto vs, by what meanes soeuer: and also by praying that they may be confirmed by beeing comforted in the way of grace, that all Gods people with ioyfull hearts may say *Amen, Amen.*

Lastly, I came to you (my Fellow-Labourers in the word of the Lord), seeing the danger of Popery is so great, and it is so hard a matter to bring them that delight in it into Gods fould, let vs obserue the exhortation of blessed *Peter*, feed the flocke of God which dependeth vpon you, caring for it not by constraint but willingly; not for filthy Lucre but of a ready minde: not as though you were Lords ouer Gods Heritage, but that ye may be examples of the flock. If I should doe nothing but repeate these wordes it were plentifully sufficient. But oh how hardly are we drawne vnto our duties! Shall I not therefore presse it in particulars? First then, as pittying the miserie of *Antichristians*, let vs feed the flock of God by the word of God. Euery thing is best fedde with that meate which is best sutable with the nature of it, and so is Gods flock. Therefore, in the feare of God giue them the word of God. *Christ* hath shed his blood for them: is it not therefore pittie that *Antichrist* should defile or destroy them. Therefore heare the word of the Lord yee Priests after Gods owne heart: Preach, Catechize, and liue against the Pope of *Rome.*

First, feed by preaching, that is, by speaking vnto men to edification, exhortation, and comfort: wherein as a brother to brethren let mee giue



giue my aduice as one that hath obtained mercy. Let vs labour to speake the word of God in the spirit of power and of a sound mind: wee may finde by wofull and daily experience how hard a matter it is to make poor people to vnderstand the word of God. As therefore *Mannah* must descend from the clouds that the people may eat of it: so must wee lay aside all cloudy speculations and descend to vulgar apprehension, that the people to whom we intend good may take what is their owne and goe their way. Let vs be as solid as wee can; as the Apostle saith *take heed to reading and to doctrine*: but as in the building of the temple (as it is wel obserued) there was hewing in the mountaines, but when it was set vp, not an Ax, or Sawe, or Hammer in Ierusalem (because it was to bee a ripe of the kingdome of peace): so though we vse all sortes of wrighting and wrighters in our priuate studies, yet let vs not muster and obtrude them in troopes for ostentation in the pulpit, least as *Asahels* dead body it make the people stand still, and cause them to say as *Ahimaaz* of the death of *Abson*, *I saw a tumult but I knew not what*. It is a true speach of a reuerend Diuine, that learning neuer spoiles a good sermon: but when it is communicated either with affected eloquence, and vnusuall words, or in such an abstruse manner of speaking as if wee meant to work admiration & astonishment rather then edification, wee may perhaps get the garlands of prayse and goodwill rom them that liue more in the eare than in the heart,

2 Tim. 2. 7.

1 Tim. 4. 13.  
16.  
Prach. plea  
by S. Hier.

2. Sam. 2. 23.

2. Sam. 18.

1. Theſſ. 2. 19.

2. Cor. 3.

Motiues,

Ro. 5. 12.

Tit. 3. 3.  
ἀνθρώποι.

Gen. 9. 27.

1. Cor. 13. 3.

Mat. c.  
A. 15.

nearte, but wee shall neuer procure the conuerſion of ſoules, which is the crowne and ſeale of our Apoſtleſhip or miniſtery.

To ſtirre vs vp therefore to preach and thus to preach think with mee (as I often haue done) of theſe foure motiues. Firſt, that our people as wee alſo breake Gods commaundements euery day both in thought, word, and deed; as eue-ry child can ſay. They breake them all in *Adam* by communion, who in that one ſinne violated the whole law of nature. Yea ſince they were cut off from the old *Adam*, & graſſed into *Chriſt* by faith they breake them by diſpoſition, and if they doe not fall into the outward acte, noe thanks to themſelues, who are as prone vnto it as a chained fox to kill yong chickens, but vnto our God who doth either reſtraine and bridle vs, or renew and ſanctifie vs to better imployments.

Secondly, let vs conſider that our people being thus in ſinne and errour are like vnto madmen. For all the world cannot perſwade them otherwiſe till God perſwade *Iaphet*: yea they will ſometimes runne vpon death it ſelfe in the maintenance of their fooleries: yea and further they like madmen will raiſe great ſtirres vpon ridiculous matters. For as the Robe of *Caſar* is ſayd more to trouble *Rome* than his death, and an apple to ſet all *Greece* on fire: ſo the Church in *Chriſts* time was troubled about faſting; in the Apoſtles time about ſtrangled and bloud; in the next times about the celebration of Eaſter betweene the Eaſt and Weſt Churches, and af-

ter



ter that about the rites of Baptisme, to wit, whether Heretickes could truly baptise: and truly these trifles haue benne the fuel of contention from time to time, & that not only in the church but also among the people, as if madnes and not matter did sway on all sides to the disturbing of the common peace.

Thirdly, let vs consider that when our people are come to knowledge they know a great deale more then they can make vse of for their good. As a couetous man hath no power to take comfort of his estate: or as children, fooles, and impotent persons may haue great honours and reuenues, but know not how to vse them: so ordinarily where the diligent hand is to disperse the good word of God there may be, and is a rich treasure of precious knowledge in many of our people who know onely to know without further profit. For there is great difference betwixt knowledge for vnderstanding, and wisdom for practise; as we see in those that knew the way of the Lord and iudgement of their God, yet they altogether brake the yoke and burst the bonds: And againe, in those who said they were wise, and that the Law of the Lord was with them, yet they reiected the word of the Lord in power.

Lastly, let vs consider that in regard of these and other things our worke is neuer at an end, yea many times, yea most times we find it worse then we left it. For though euery man in his trade of life doth ordinarily finde things in his businesse as he left them, yet it is otherwise with

Euseb lib. 5.  
cap. 25, &  
lib. 6, cap. 3.

Eccles. 4, 8.

Ier. 5, 5.

Ier. 8, 8, 9.

4.

vs : and as an huswife findeth in her window a Copweb the next day though shee hath there swept downe one the day before, euen so doe we the webbes of sinne.

Now then can we consider the fearefull breaches of Gods commandements, and that with spirituall phrenzy and madnesse, can wee consider that when (thorough the assistance of God) we haue wrought them to knowledge it is an infinite worke to bring them to practise : or can we thinke that our worke as the worke of a neate huswife in an earthen roome is neuer at an end, and yet can we be idle and not feede the flocke of God by preaching? If they miscarry thorough our default, it addes to our guilt, yea a guilt guided with blood, in which respect *Hosea* called wicked Priests murtherers in the way; and from which *Paul* with good conscience cleeres himselfe, saying, *I take you to record this day that I am pure from the blood of all men.*

*Hosh. 6. 9.*

*Act. 20. 26.*

*Math. 22. 37.*  
*Ioh. 3. 16.*

*Luke 1. 4.*

*Heb. 11. 4.*

Secondly, feede by Catechising, that is, by contracting religion into a summe as *Christ* did the Law and the Gospel, that there may be a cleare and brieve speaking vnto men to instruction. Before the Law, *Adam* catechised *Abel*; which I gather thus. *Paul* saith, *by faith Abel offered vp a better sacrifice then Kain.* Now faith must warrant the person which it cannot doe except there be holinesse; and it must warrant the action which it cannot doe without the word: yet then there was no written word but that which was deliuered from man to man by way of Catechising



sing and instruction. After the Floud, *Abraham* catechised his Family : of whom, if you aske me whether he taught them ? I answere, Yes ; from the testimonie of God himselfe, If you aske me what he taught them ? I answere, That we know that he had a perfect Body of Catechisme giuen him by God, when he saith, *I am God all-sufficient, walke before me, and be thou vpright*. For whereas the summe of Catechisme doth consist in faith, and obedience ; *I am God all-sufficient*, doth comprehend all the Doctrine of Faith ; it implying his sufficiencie, to create, to redeeme, and to apply : *Walke before me, and be thou vpright*, doth comprehend the second, both in respect of the matter, and of the manner of performance. If lastly you will aske me, with what fruit and successe hee catechised ? I answere, his sonne went out to pray ; and he had a praying seruant, and a seruant that gaue thanks to God, and would not eate his meate, before hee had done his masters businesse.

In the time of the Law, God commanded Catechising, or whetting the Law vpon them, that it may pierce the hearts of their children to vnderstand and affect it, as the word in the originall signifieth. And if we will beleue the Rabbines, there were not in Ierusalem, from *Antiochus* to Christ, vnder foure hundred houses for Catechising. In which Exercise they are said to obserue this order, according to the capacitie and age of them whom they did instruct : At five yeeres old they were Sonnes of the Law, to reade it :

At

Gen. 18. 19.

Gen. 17. 1, 2.

Gen. 24. 63.

Ver. 12.

Ver. 26.

Ver. 33.

Deut. 6. 7.

Wei. Christ.  
Syn.

Filii Legis.

Fili Præcep-  
ti.

Talmudistz.

Gowl. Ca-  
tal. test.

At thirteene they were called the Sonnes of the Precept, to vnderstand the Law. Then they receiued the Passeouer as a Sacrament (for euen children did eate it, as a remembrance of their deliuerance out of Ægypt) and then also they were purified. At fiteene yeeres old they went to deeper points of the Law, and Talmudicall doubts. Seeing then that it was vsed both before the Floud, and after it, in the time of the Law, and after; let vs with an heauenly desire to propagate the Truth, rowse vp our spirits to doe so likewise.

I reade of a certaine Heretike, who in Winter season did swimme through a certaine Riuer, to some to whom hee might deriue his falsehood: and shall wee be cold and sluggish, and suffer a little water to quench our loue to communicate the Truth? Oh that it might be the happinesse of this time, that as our late renowned Soueraigne did limit after-noone Exercises vpon the Lords day to Catechising vpon the grounds of Religion; so all Ministers might be held vnto it, eyther by themselues, or others! Why should the people perish for want of knowledge, and be left lying in such a temper, that they are fit matter for euery Priest, Iesuit, or Sectarie to worke vpon? As therefore the woman said to *Dauid*, *Helpe O King*; so say I, *Helpe* by our dread Soueraigne you that are to be conuocated to that end.

Consider with your selues what *Hegesippus* saith, to wit, That by vertue of Catechizing there was neuer a King but receiued alteration in his



his Heathenish Religion within forty yeares after *Christ*. Therefore *Julian* when hee meant to suppress religion inuented not new torments but put downe Schooles and Catechizings. The Papists haue confessed that all the ground wee haue gotten of them is by catechisme: and the little ground they haue gotten of vs is by a more diligent requiring and practising of it. Therefore the iudgment of the Churches in the Synode of *Dort*, touching this, is worthy to be written in our hearts especially of our owne, that wee may no longer bee bunglers but as *Master-builders* wee may lay the foundation, yea such an one as vpon which *Antichrist* may neuer bee suffered to build to the damnation of our people.

Lastly, let vs feede by example: that ye may be examples of your flocke, saith *Peter*. Reasons may perswade but examples will draw more forcibly.

Let vs therefore set copies to our people of humilitie, and holinesse. First, let vs bee humble, not domineering ouer Gods heritage; but instructing with meekenesse the contrary-minded, and carrying our selues to *Christs* lambs in loue: that as *Antichrists* Proctors haue humilitie in shew, so we may haue it in truth. It is well obserued that the pride of the Iewish doctors came in with the ruine of the Iewish Church: For, when reuelations ceased they vsurped state and titles; one was called the light of the world, another our holy Doctor, a third the illustrious, a fourth the rock of help; and they called and ac-

F

counted

Acta Syn.  
Sess. 15. pag.  
29.

1. Cor. 3. 10.

1. Pet. 5. 3.  
Gal. 2. 14.

Christ, Sy-  
nag.

Populus ter-  
raz.

Rom. 2. 19.  
Crak, defens.  
contra Spal.  
pag. 89, 90.

Godw, Moses  
and Aaron,  
lib. 3. cap. 4.  
pag. 135.  
Christ, Syn.

counted others but the *people of the earth*, and the *blind*: so (diuiding the times of the Church into 3. periods; the first which went before *Antichrist*, wherein there was nothing decreed or receiued as a doctrine of faith which is not ours; the second wherein by degrees *Antichrist* came vnto his highth, and in which some pleaded for *Christ* and more for that man of sinne; the third wherein *Antichrist* beganne to decline) in the second darke and leaden times the Church of *Rome* thorough the whole Hierarchy of it did swell with titles, which was accompanied with the ruine of mens soules. Let vs take heede in time. Pride we see hath bin a miserable Symptome twice.

Oh thou chiefe Shepherd of our soules driue it and keep it from vs, and work our hearts highly to esteeme rather the flourishing of the Church by solid and powerfull preaching and catechising euen amongst the poorest of Gods people.

Let our second copy be *holinesse to the Lord* vnto our people. If holinesse to the Lord becomes Gods house for euer, why not his neereft seruants. As therefore the Iewes in the preparation to their passeouer, did for foure houres search out all leuen out of their houses; and then for two houres cast it out of their houses; and lastly, curse all the leuen which they had not seene and could not finde: so let all the Priests of the Lords house be carefull to search, to purge, and to execrate all the leuen of wilfull and raigning sinne, and to oppose and mortifie the least sins, that we may be Priests after Gods owne heart



heart as *Jeremy* speaketh. Let Popish Priests bee eminent for a Player-like grauitie and holinesse so long as they are acting their massing part; but let vs be starres in Gods right hand hauing an inward principle of the light of holines in vs from Christ, and shining forth holily vnto others, not onely in the pulpit and prayer, but in our whole course. What would we answere to such Colossians as should say to *Archippus*, *Thou that teachest another, teachest thou not thy selfe? thou that preachest a man should steale; doest thou steale? thou that sayest a man should not commit adultery doest thou commit adultery? thou that abhorrest idols committest thou sacriledge? thou that gloriest in the Law, thorough the breaking of the Law dishonourest thou God? For the name of God is blasphemed amongst the Gentiles thorough you.* Let vs tell our consciences plainly: haue we another way to heauen then we teach our neighbours? Take heede; I say, take heede: amongst all that were accessary to Christs death, the blacke gowne, I meane *Iudas*, was punished first. Therefore labour against vnholinesse, pray against it, and fast against it. And oh that it might be the glory of the Church of these times to procure publike fastings and prayings as other Churches haue against all our finnes? What though it be a time of reioycing in regard of our blessed King and gouernment. Yet anoynting the face doth not mis-become a fast, nor I thinke publike thanksgiving a day of humbling. Physitians haue their preseruatiues to preuent diseases as well as their

Col. 4. 17.

Rom. 2. 21, 22

Verf. 23.

Verf. 24.

Psal. 79. 1.

Pr. 80. 5, 6.

cures when they are come. Seeing then it cannot but pittie vs to see Syon in some places in the dust; to see the holy Temple defiled, Gods enemies to laugh when the blood of his Saints is shed like water, and they remaine are fed with the bread of teares, and haue giuen them to drinke in great measure: to see *Antichrist* roare (in the Idol Masse) in the midst of their congregations, and to set vp the signes and marks of the beast: And lastly, to see the plague whereby God doth most immediatly triumph in iustice ouer his enemies, to begin to set footing againe amongst vs: seeing, I say, wee see these things whose heart doth not hunger to make the body more hungry, and that not onely priuately but publicly: especially considering that our sins, euen all our sins as well of the Church as Common-wealth doth call for these or greater miseries vpon vs.

I will say but one thing more to my selfe and to you (my brethren like me by office) to perswade to a greater degree of holinesse, and then I end. Consider that the person doth much commend and gaine much vpon the affections of the hearers. *Antichrist* commends it as a principall principle, *that first we must looke to the person teaching, before we looke to the thing taught*, that so they may bring in a seeming formalitie to outface true doctrine. And therefore as when *Elishah* accused the Israelites of Idolatry, they called him bald-pate (implying belike that he wanted Iewish formalitie according to the Law, because

Champ. of  
the calling of  
BB. and Pa-  
stors.



because he had that blemish: so when we charge the Papists with sinning against the word of God, they say that we sayle in histories and customs in our entrance. But truly this is a silly ground thus to imbrace persons before doctins.

For first Christ hath taught vs that what persons so euer they are if they build vp the kingdome of Christ they must goe on. For when *Iohn* complained to him, saying, Master, we saw one casting out diuels in thy name: which followeth not vs: Iesus said, forbid him not, for whosoeuer is not against vs is on our part.

Mar. 9. 38, 39.  
40.

Secondly, in the New Testament none but the enemies of the Gospel looke more to the persons then to the Doctrine: For the Priests and Elders said to Christ, *By what authoritie doest thou these things*; and the Synod at Ierusalem aske *Peter* and *Iohn*, *By what power and in what name haue yee done this*: but of the true worshippers of God we heare no such thing. Which I speake not, as if ordinarily wee ought not to aske after mens authoritie (for this were the next way to leape from the Shop-board into the Pulpit, with Brownists and other Sectaries) but to shew that Doctrine must be preferred before Persons.

Math. 21. 23.

Act. 4. 7.

Thirdly, the Eunuch and *Lydia* did not ill in hearing *Philip* and *Paul*, without enquiring after their Persons. They knew, that Christians should not giue an account at the day of Iudgement of the Persons, they haue heard but of their obedience or disobedience to their wholesome Doctrine: yea, they knew that it was better to be led

to Heaven by a man of no Pompe; then to Hell by a Pope, vnder pretence of infallibilitie.

Matth. 7.

Eccl. 5. 10, 11.

Ier. 6. 13.

Ezek. 22. 25.

Act. 20. 30.

Lastly, most glorious Persons may be full of deceit; they that come in *Sheepes cloathing*, may be inwardly *raucning Wolves*: yea, *Watchmen* may be *blinde* and *dumbe Dogges*, that cannot barke, and *greedie Dogges*, that can neuer haue enough. From the Prophets euen to the Priests they may all deale falsely; yea, and there may be a conspi-  
racie of her Prophets (as in the Councell of Trent) in the midst of the Church.

2. Tim. 3. 14.

Thus you may see, that it is a silly sleight, when Rome would haue vs chiefly looke to the Person teaching, before the thing taught; yet thus farre it holds, that the Person doth much commend the Worke: For the Apostle sayd not in vaine, *Continue in the things which thou hast learned, knowing of (whom) thou hast learned them*, that is, God, yea, and (it may be) me, Gods Minister, who haue beene in thy Soule by the spirit of Power, which hath effectually concurred with my seruice.

7 AP 53

1. Pet. 5. 4.

1. Tim. 5. 21.

Oh therefore, that our Persons may be such, that we may sweetly settle our Workes vpon the hearts of those that heare it, that when the chiefe Shepheard shall appeare, wee may receiue an vn-  
corruptible *Crowne of Glory*. I will end with Paul: *I charge thee before God and the Lord Iesus Christ, and the elect Angels, that thou obserue these things, without preferring one to another, and doe nothing partially.*

F I N I S.



